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Gospel Truth,

OR

GOD'S WORD

ABOUT

MAN AND SALVATION.

C. M. WHITTELSEY and E. P. GARDNER.

AMERICAN TRACT SOCIETY,

150 NASSAU STREET, NEW YORK.

GOSPEL TRUTH,

OR

GOD'S WORD ABOUT MAN AND SALVATION.

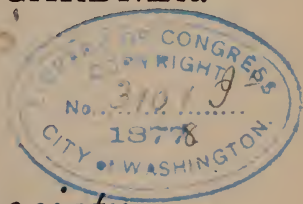
A

SCRIPTURE TEXT-BOOK,

FOR INQUIRERS, BELIEVERS, AND CHRISTIAN
WORKERS.

COMPILED BY

C. M. WHITTELSEY AND E. P. GARDNER.



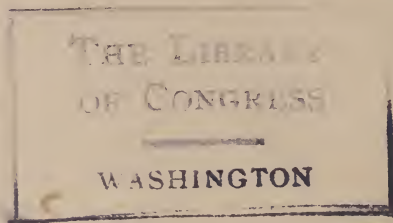
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PREFACE.

THE object of this compilation of Scripture is to refer all who read it to the statements of God's Word which are suited to convict a sinner of his sin and lead him to Christ.

Many an inquirer, convinced of his need and attracted to the Saviour, would fain search the Scriptures to know the certainty of those things wherein he has been instructed.

Every believer, in order to be so established in the doctrine of Christ as to walk with him in unhindered communion, and in order to be so fully assured of salvation that, at rest from himself, he may be devoted to the service of the Lord, must carefully and studiously become acquainted with the Word of God about himself and about the work of Christ.

And if the Christian pastor and preacher, in order to be thoroughly equipped for his work, needs years of patient and laborious study in the doctrine of the Word of God, surely every Chris-

tian who would be successful in the witnessing and work of the gospel committed to his hands,* in his measure as truly needs to be thoroughly furnished by accurate knowledge of the teaching of Christ. For who can weigh the guilt of careless or superficial instruction when the question pertains to the salvation of a soul?

He, then, who finds himself in any one of the above classes, is earnestly asked not to content himself with reading what we have written as if it were a message by itself. We urge a thoughtful and prayerful study of the Bible, to which this book is only a partial table of contents. And since this is the character of our work, it can of course be of full value only to those who will heed the interruption made by the references, and search out the passages themselves in the Word of God, noting also the context.

Calling believers, as we do, to this doctrinal study of the Scriptures, a word of caution may

* A companion pamphlet, entitled "GOSPEL WORK, or God's Words about Working," directs one to the passages of Scripture which call the believer to be a gospel worker, describe the qualifications he needs, and his sources of power, and give the incentives by which he should be urged and the opportunities he should improve.

not be out of place. To study only by themes, following out separate doctrines, is not sufficient. God's Word is a living whole, moulded and ordered by the Spirit of God, and single portions of it can be rightly understood only in the connections in which the Spirit has set them forth. The Bible is given us in order that we may become acquainted with Christ himself, with God in Christ. True reverence, while seeking to rightly divide the word, will never permit one to dissect and mutilate that which is so intimately associated with His person, nor to press into the service of a particular truth that which the Spirit of God has written with a different intent. Any study of doctrine which does not keep us patiently waiting upon the Holy Spirit, and continually looking at and unto Christ, will be barren of fruit, if not positively injurious.

The study here proposed is therefore not to supplant but to accompany that reading of Scripture in course, and that study of chapters and books in the Bible, which will enable us to rightly understand selected verses in their relation to the whole Word and its central object, and in their bearing upon one or another aspect of truth.

How great our undertaking was we had no conception when we began. Only those who have attempted such work can know the prayerful labor expended in seeking, both to reach up in our statements to something of the fulness of Scripture, and at the same time to abide accurately within the statements of the inspired words, to the exclusion of mere inferences, in presenting the truth as it is in Jesus.

May He who has greatly blessed our own souls in all our study, and given us by His Spirit whatever of success we may have attained, pardon also whatever He may see amiss.

The Lord guard, by the same Holy Spirit, all who search the Scriptures by means of these references, as no man can, from every error of mind and heart, guiding them into his own truth.

And may he greatly bless and use this service, done as unto him, to the salvation of souls, the comfort and furnishing of his people, and the glory of his own name.

CHAS. M. WHITTELSEY, SPENCERPORT, N. Y.
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GOSPEL TRUTH.

GOD.

WE learn from the Scriptures that God is the infinite, Rom. 11:33-36, and unchangeable One, Jas. 1:17 who inhabiteth eternity, Isa. 57:15.

He created all things, Rev. 4:11, and upholds them by the word of his power, Heb. 1:3.

He rules the universe, Psal. 103:19, and is everywhere present, Psal. 139:11; Jer. 23:24.

All things past, present, Heb. 4:13, and to come, Isa. 46:9, 10, are open to his gaze.

He is a God of truth, Deut. 32:4, purity, Hab. 1:13, justice, Psal. 89:14, and holiness, 1 Pet. 1:16; Rev. 4:8.

He is bountiful toward all his creatures, Psal. 104:10-24, and kind even to the unthankful and the evil, Luke 6:35.

His compassions fail not, Lam. 3:22, 23.

He is long-suffering, 2 Pet. 3:9, and abundant in goodness, Ex. 34:6, giving his Son to be a sacrifice for sinners, Rom. 5:8.

He feels every sorrow, Isa. 63:9, knows every want, Luke 12:29, 30, and hears every prayer, Luke 11:9-13, of those who look to him. He is their guide, Psal. 32:8, support, Psal. 55:22, and strength, Isa. 40:28-31.

He pities like a father, Psal. 103:13, and comforts like a mother, Isa. 66:13, but with a deeper than a father's and mother's tenderness, Matt. 7:11; Isa. 49:15.

His love passes knowledge, Eph. 3:17-19; for love is the very essence of his being, 1 John 4:8, 16.

With such a character he is indeed the blessed God, 1 Tim. 1:11, and the God of peace, Phil. 4:7, 9.

To do his will is a privilege, Prov. 3:17.

To wander from him is misery, Isa. 48:22.

To be in his presence is fulness of joy, Psal. 16:10.

MAN.

I. WHAT HE WAS IN THE MIND OF GOD.

SUCH a God as the Scriptures reveal could not be satisfied with a moral character unlike his own. He testified this when he created man in his own image, Gen. 1:27. And the Bible in its specific requirements of man knows no other standard.

(1.) There are the "common virtues" that have the general consent of man's moral sense. God asks man to abstain from murder, adultery, theft and false-witness, Matt. 19:16-19; to be upright, Prov. 11:20, honest, Deut. 25:15; Rom. 13:7, 8, truthful, Zech. 8:16, and temperate, 1 Cor. 9:25; to be filial, Ex. 20:12, courteous, 1 Pet. 3:8, and gentle, Jas. 3:17; and withal to deliver the oppressed, relieve those in want, Isa. 58:6, 7, and comfort the afflicted, Jas. 1:27.

(2.) But though a man say he has kept all these from his youth up, Matt. 19:20, there is

much yet lacking. God forbids envy, Jas. 3:16, pride, Prov. 16:5, and covetousness, Ex. 20:17; and requires lowliness, Phil. 2:3, patience, 1 Tim. 6:11, and that a man be blameless in speech, Jas. 3:2. Christ interpreted the law as reaching to the thoughts and intents of the heart. Anger and impure desire rank as criminal offences, Matt. 5:22, 28. A man must be meek, Matt. 5:5, and forgiving, Matt. 6:12, 14, 15; he must do to others as he ought to wish that they should do to him, Matt. 7:12; graciously yield his rights, Matt. 5:38-42; and love all men as himself, Matt. 22:39, even when they despise and hate him, Matt. 5:44.

(3.) High as this divine standard necessarily is already, the first and great commandment yet remains: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," Matt. 22:36, 37. This is more than to be moral or religious or orthodox, Matt. 5:20. God asks us at the very outset to become as little children, Matt. 11:25; Luke 18:17, and to understand and know him, Jer. 9:23, 24; at the same time that we are to worship him

only, Matt. 4:10, and do his will as it is done in heaven, Matt. 6:10.

He would have every part of our life devoted to himself, 1 Cor. 10:31; so that, without anxiety for the future, Matt. 6:25-32, his kingdom and righteousness shall always be first in our thoughts, Matt. 6:33, 34.

Every man is called, further, to live upon God's words, Matt. 4:4, and teach them to others, Deut. 6:6-9; being led of the Spirit of God, John 16:13; Rom. 8:14; Ex. 13:21, as a stranger and pilgrim on the earth, Heb. 11:13-16, with his heart set on things in heaven, Matt. 6:19-21; Col. 3:2.

Blameless in every point, Jas. 2:10, in all things like Jesus Christ, 1 Pet. 2:21-23; the standard is summed up in this: to be holy as God is holy, 1 Pet. 1:16.

With such a blessed character, itself a fountain of good, man must have possessed uninterrupted communion with God, peace like a river and joy unspeakable; while the history of earth would have been a page from that of heaven.

MAN.

2. WHAT HE IS.

WHEN God created man in His own image, with free-will, and entirely innocent, the door to this blessed character was open to him. He had but to obey and thus recognize his true relation to God. He was also warned that disobedience would involve death, Gen. 2:16, 17. But he turned his back upon God and the character designed for him, by refusing to render obedience and choosing the path of sin, Gen. 3:6, 7. His free will set aside God's will and became self-will. So human nature and free will, when tested, proved to be a failure. Probation came in fact to an end; and man, brought into judgment before God, was sentenced, Gen. 3:16-19. From this point, probation as to character is simply proving man to himself. God accordingly began a twofold teaching: one of history, in which man would learn by experience what he had become, and the other of divine testimony.

(I.) WHAT MAN HAS SHOWED HIMSELF TO BE
IN HISTORY.

As we read the inspired history of man we find a series of dispensations, in each of which he is placed in different circumstances and successively under new motives and influences, suited to turn him from sin to God. We find also that each dispensation ends in failure and judgment. So that when we ask the results of man's first disobedience, the historical answer is that human nature is not only marred but ruined; that man is not only erring but lost; that the result is just what God said it would be, a condition of complete alienation from Him, a death in trespasses and sins. Let us follow this history in detail.

(A.) When man had failed in innocency and had been judged before God, he entered on a new probation that he might know himself. No new commandment took the place of the one that had been broken, but the promise of a Redeemer was given him, Gen. 3:15; and divine instruction as to the way in which one may stand before God forgiven and accepted, Gen.

3:7, 21; 4:4; Heb. 11:4; Zech. 3:3-5; Rev. 7:14.* But the promise and the instruction were in vain. Mankind went out from the presence of the Lord and began a Cain-like progress, Gen. 4:16-22, which is not yet at an end; for mankind is still seeking to escape and forget the curse by monuments to his own name, by the acquisition of wealth, and by the inventions which shall render life easy and joyous "without God." The flood, Gen. 6 and 7, was accordingly sent as God's testimony that the race—human nature—had failed under promise and instruction, as completely as it did in Eden. For "God saw that every imagination of the thought of his heart was only evil continually." Gen. 6:5, 11, 12.

(B.) Now a third opportunity was given to man. To the miraculously saved family of eight persons, who offered up the appointed sacrifice, God gave the covenant of the bow in the cloud, the

* The recorded fact that Abel offered sacrifice "by faith," (and where there is no word to believe, there is no faith, Rom. 10:17,) God's dealing with Cain, and the scriptural use of clothing ever after, clearly indicate that when Adam was clothed with skins, God taught him the way of salvation through the death of a substitute, the bruising of the promised Redeemer.

solemn lessons of the past, and an earth from whose face dominant iniquity had been washed away in the flood. Gen. 8:15 to 9:17. But all was again in vain. The city and tower of Babel were an attempted brotherhood of the race, leaving out God as the centre of unity, and substituting instead an ideal of humanity, in which man showed his godlessness and pride; and God declared man's failure in the judgment of the dispersion, Gen. 11:3-9.

(C.) Next, one man of the race and his descendants were chosen, that it might be seen what a supernatural culture and special advantages could effect, Gen. 12:1-3. Wonderful promises were made and miracles wrought. But the history of this elect race shows a long succession of obdurate rejections of God, Acts 7. The heirs of the promises made to Abraham became slaves and idol-worshippers in Egypt, Ezek. 20:5-8. Their deliverance from bondage did not keep them from murmuring in the wilderness, when on their way to the country God had provided, Exod. 16 and 17; and the past experience of the race did not keep them from assu-

ming their ability to do all that God could ask of them, *Exod. 19:8*. Before there had been time for even the utterance of His commands, they were bowing before a golden calf, *Exod. 32*. The early promise of a Redeemer and the instruction as to forgiveness were amplified to them in a tabernacle and a ritual which spoke of Christ in every part. The Angel of God's presence in the cloud of glory met every want, and led them to the very borders of the land of promise. But by reason of unbelief they did not enter in, *Numb. 14*; and for forty years they were proved in the wilderness, *Deut. 8:1-3*. Even after they were brought into their inheritance, they rebelled against God under the successive dispensations of Judges, *Judg. 2:11-13, 19*, of Kings, *2 Kings 17:7-23*; *2 Chron. 36:15, 16*, and of Prophets, *Jer. 7:25-28*. Every deliverance was followed by some new departure from God. Under the Kingdom they became divided against themselves. Nowhere in all literature are to be found such warnings, instructions, and expostulations as may be read in the pages of the prophets. If intense appeals could

move man to return to God, Israel must have been brought into fellowship with Him. Finally God sent his own Son, divinely attested, full of grace and truth, in whom dwelt the fulness of the Godhead bodily. He was God manifest in the flesh to the chosen people. But even he was hated, rejected, and slain, Mark 12:1-8; John 15:22-25. Thus the nation upon whom God had centred all his testimonies, revelations, and mighty deliverances, Isa. 1:1-6, constituting a miraculous culture the highest conceivable, proved the impossibility of educating human nature back to God.

(D.) The profane history of other nations, and the divine record of the result of leaving man to himself, Rom. 1, tell the same story. Human wisdom reached its highest stage in Greek culture, and organized power in the Roman Empire, but they both rejected Christ, Acts 4:26, 27; 1 Cor. 1:23.

(E.) Since the day of Pentecost man has had the testimony of the Spirit. It is His mission to convince the world of sin, of righteousness, and of judgment, and dwelling in the believer, to com-

fort, teach, and guide, showing him the things of Christ both present and to come, John 14:16, 17; 16:7-14. Through Him is given to us a revelation more complete, Eph. 3:5, and greater privileges, Gal. 4:1-7, than were possible before. But prophecy warns us that the result will show the human heart still unchanged, and that this age will end, as each preceding age has ended, in the rejection of God and consequent judgment, Luke 17:26-30; 18:8; 21:34-36; 2 Thess. 2:3-12; 2 Tim, 3:1; 2 Pet. 3:3, 4.

The testimony of man about himself is thus historically unequivocal. Human nature, under the strongest and most varied incentives, and under a divine and most marvellous culture, has shown no will to take a single step toward fellowship with God; but has, under every test, turned away from God and toward evil.

(2.) GOD'S TESTIMONY TO WHAT IS IN MAN.

The divine testimony has, from the first, accompanied man's manifestation of his own character in history. As we listen, let us keep in mind the fact that God is love.

He is too truthful to deceive us, too loving to be harsh with us.

If the testimony is unpalatable, it is only because the facts are dreadful.

If the unwelcome facts are pressed upon our attention, it is only that we may find the deliverance in God which cannot be found in ourselves.

(A.) Upon the plane of man's relations to his fellow-men, the testimony is that "from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man,"* Mark 7:21-23 *cf.* Rom. 3:12-17; Jas. 3:6, 8, 9. In addition to this description of "humanity," we find among the works of the flesh, "uncleanness, idolatry, witchcraft, variance, emulations, wrath, strife, seditions, heresies, drunkenness, revellings, and such like." Gal. 5:19-21; Col. 3:5, 6. It is also written

* The Greek word translated "the man," as here used, might aptly be rendered "humanity," or "mankind."

as characteristic of men that they are disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, Tit. 3 : 3, and filling the world with cruelty, misery, and war, Psal. 74 : 20 ; Rom. 3 : 16 ; Jas. 4 : 2 ; and that they not only commit sin themselves, but take pleasure in others who sin, Rom. 1 : 32. In the full development of our human nature, to be seen in the last days, men are declared to be "lovers of their own selves, boasters, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness but denying the power thereof," 2 Tim. 3 : 1-5.

(B.) As regards their conduct towards God, their Maker and rightful Ruler, men are described as careless, Deut. 32 : 18 ; Psal. 10 : 4, without reverence or love, Rom. 3 : 18 ; Prov. 1 : 29 ; John 5 : 42 ; Rom. 3 : 11, separated from the life of God, Eph. 4 : 18, 19, and practically infidels, Psal. 10 : 11, 13 ; Job 21 : 15, and atheists, Psal. 14 : 1.

Nor is this a mere passive state of estrangement ; men are actively disobedient and rebellious, Isa. 1 : 2 ; Col. 3 : 6 ; rejecting his appeals, Prov. 1 : 24, 25, contemning his goodness, Rom. 2 : 1-4, and rising to the height of positive enmity toward him, Col. 1 : 21 ; Jas. 4 : 4.

(C.) We are further taught that sin has defiled the very fountain of action, so that man's nature is represented as evil. He is polluted from birth, Psa. 58 : 3 ; 53 : 3 ; 51 : 5, carnal in his desires, John 3 : 3-6, and hating the light, John 3 : 19, 20. He is set in unchangeable opposition to the will of God, Rom. 8 : 7. He is the bond-slave of sin, John 8 : 34 ; Rom. 6 : 16 ; 7 : 14, delivering himself over into the control of Satan, Eph. 2 : 2 ; 1 John 3 : 8-10 ; 5 : 19.

(D.) Hence in his full-length portrait of the inner and outer man, God declares that the ruin is not partial, but affecting all departments of his being, Isa. 1 : 4-6.

His whole head is sick, so that his mind is blinded, 2 Cor. 4 : 4, his spiritual perception is lost, 1 Cor. 2 : 14, his understanding is darkened, Eph. 4 : 18, his imagination is evil, Gen.

6:5; Rom. 1:21, and his conscience defiled, Tit. 1:15.

His will is obdurate, Eccles. 8:11; John 5:40, and his heart is hard as a stone, Ezek. 11:19; Zech. 7:12, and incurably wicked, Jer. 17:9.

His ears are dull and his eyes closed, Matt. 13:13-15. His mouth is given to evil, Psal. 50:19; 52:2, and his tongue to deceit, so that his throat is like an open sepulchre, Rom. 3:13; Jas. 3:8. His hands are unclean, Isa. 59:3; Jas. 4:8, and his feet run to evil, Prov. 1:16; Isa. 53:6.

(E.) Moreover, when Christ is presented to men, their will is not to yield to his authority, Luke 19:14; John 1:11, not to believe his promises, John 16:9, and even to hate him, John 15:24, 25.

(3.) THE CASE SUMMED UP.

Whether man writes his character in history or God reads it from his heart, the result is the same. Since its first choice of sin, human nature in God's sight has nothing good in it, Rom. 7:18.

Men are lost, Luke 19:10.

Instead of being on probation, they are already condemned, John 3:18.

Their existence is a death whose activity is before God only corruption in trespasses and sins, Eph. 2:1; Rom. 7:24.

There is need to begin wholly afresh, with new birth, John 3:3, and a new life, John 6:53.

Nor can any one who remains in his sins accuse God or excuse himself, John 15:22; Rom. 1:20, because he abides in it of his own will, John 5:40, and against every motive which love could devise, Isa. 5:4.

Finally, this testimony of God is not exceptional, applying only to some individuals or sections of the race; it is a description of all men as they are in germ, if not in full development, Psa. 143:2; Prov. 27:19; Rom. 2:1; 3:19, 22, 23; John 2:25, as followed by John 3.

MAN.

3. WHAT HE DESERVES.

GOD's estimate of sin and its sinfulness must be intense. This is evident from his character, from what he requires in man, and from his testimony as to the condition into which man has brought himself.

(1.) His feeling, accordingly, finds expression in the strongest terms of abhorrence, Deut. 32:19. Sin is the abominable thing which he hates, Jer. 44:4; Prov. 15:9. It is exceeding sinful, Rom. 7:13. His wrath abides on it, Psal. 7:11; John 3:36.

(2.) But this feeling in no wise leads him to be unduly severe. He declares the penalty to be dictated by justice, Rom. 2:2, 5; Job 34:23. He sees the enormity of sin, not merely in the ruin it has wrought, but in its denial of his own Godhead, Rom. 1:21, 23, 25; Psal. 50:21; Mal.

3 : 8 ; Luke 20 : 14, its wilful lawlessness, 1 John 3 : 4, and its self-deification, Gen. 3 : 5 ; 2 Thes. 2 : 3, 4.

Even if one does not feel the sinfulness of sin, nor see that it deserves what the Bible teaches, how can he assume to question the revelation? Rom. 9 : 20. Plainly we are ignorant, Job 8 : 9, our moral perceptions are dulled, Eph. 4 : 18, 19, and the desire to acquit ourselves unfits us to judge, Job 40 : 8. While God's greatness, Isa. 40 : 12-18, holiness, Isa. 6 : 3, righteousness, Psal. 145 : 17, and goodness, Rom. 11 : 33-36, especially as revealed in Jesus Christ, his Son, John 1 : 17, 18, should lead us to trust him implicitly, Gen. 18 : 25 ; Rom. 3 : 4, giving all things into his hands, John 3 : 35 ; 5 : 27.

God's righteousness was not tarnished when his love made a way of salvation, Rom. 3 : 26. God's love will not be obscured when his righteousness is executed, Psal. 51 : 4.

Nor can we forget that it is the sinner who brings the penalty upon his own head, Prov. 8 : 36, by rejecting God's counsels and warnings, Isa. 1 : 18 ; Prov. 1 : 24, 25, by contempt of

his forbearance, Rom. 2 : 4, and by despising his grace, Heb. 2 : 3 ; 10 : 29 ; 12 : 18-29.

(3.) God cannot, therefore, in any wise overlook the guilt of sin, Hab. 1 : 13. His own character compels him to his strange work of judgment, Isa. 28 : 21. And the certainty of punishment is specially testified in the passages which declare God's forbearance and his wish that none should perish, but that all should come to repentance, Rom. 2 : 2-11 ; 2 Pet. 3 : 3-10.

No appeal, therefore, to some vague mercy of God will avail, Exod. 34 : 6, 7 ; Heb. 10 : 28, 29. Sincerity cannot be accepted as a plea, Prov. 16 : 25. And no excuse can hide one from his sin, Luke 12 : 2-5.

(4.) But next to the cross of Christ, only the day of wrath and revelation of the righteous judgment of God can give us his true estimate of sin. In that day, Acts 17 : 31, Christ, to whom all judgment is committed, John 5 : 22, will raise the dead, John 5 : 28, 29, and cause them to stand before his throne, Rev. 20 : 5, 6, 11-15.

While distinctions will be recognized, because

men will be judged according to their deeds, Rom. 2:6, according to their privileges, Rom. 2:12, and according to their light, Luke 12:47, 48, yet all unbelievers will be punished with death, Rom. 6:23.

This death God defines to be separation from the righteous, Luke 13:24-28, from Christ, 2 Thess. 1:9; John 7:34, and from heaven, Rev. 21:27. It is described as outer darkness, Matt. 8:12, the lake of fire, Rev. 20:15, a place of torment, Matt. 24:51; Luke 16:23, 28; Rom. 2:9, which was prepared for the devil and his angels, Matt. 25:41, 46; Rev. 20:10. Moreover, it is written of those condemned at this last judgment, that their character will be final, Rev. 22:11, and their destiny everlasting misery, Mark 9:43, 44; Luke 16:26; Rev. 14:11.

SALVATION.

I. SALVATION FROM GOD.

FROM the dark sad record of man and his desert, we turn again to the character of God. With no resource in himself, there is salvation for the sinner in the very Being against whom he has rebelled. God has throughout been testifying that He was not willing that any should perish, Ezek. 33:11; 2 Pet. 3:9; 1 Tim. 2:4.

He planned for salvation even before man sinned, Eph. 1:4, 5; and afterward arranged all history with a view to redemption, Acts 17:26, 27; Gal. 4:4. Though man has embraced no opportunity to feel after God, yet God has been seeking after man ever since the garden, Gen. 3:8, 9; Luke 19:10.

Man made no discovery of God, but God continually, by many messengers, and at last by his Son, sent news of Himself, John 1:18; Heb. 1:1-3.

He revealed his love, 1 John 4:9, and his righteousness, Rom. 3:21-26, in divine harmony, Psal. 85:10, by the gift of his Son that men might not perish, John 3:16. He established the law, Rom. 3:31, and condemned sin, Rom. 8:3, and in the very act brought salvation and eternal life, John 5:24, and the privilege of sons of God, Rom. 8:14-17, within reach of the lowest and worst of sinners, Matt. 9:9-13; Luke 7:36-50.

Nor did he stop with the finished work upon the cross, but has ever since been himself urging men to accept salvation, 2 Cor. 5:18 to 6:2.

For this the Holy Spirit has come, and is in the world, John 16:7-15.

For this the church is left on earth, John 17:18; Acts 1:8.

For this the Bible throbs with invitation and entreaty, Isa. 55:1-3; Matt. 11:28, 29; Rev. 22:17.

All heaven is interested in the work, Luke 2:9-15; Eph. 3:10; 1 Pet. 1:12, while God himself rejoices over one sinner that repenteth, Luke 15.

SALVATION.

2. SALVATION THROUGH CHRIST.

But the marvel grows unspeakably great by the glad tidings of salvation, in that Son who is "the mighty God," Isa. 9:6. The love God had to us could not be valued by silver nor gold, nor by any creature: nor could the salvation he had devised for us be wrought by another than himself. Only the Son, who came from the bosom of the Father, could bring us into sonship. To truly discern his Person is itself salvation in all its completeness, John 1:11, 12; 3:14-16; 17:3; 20:31; Romans 10:8-10; 1 Cor. 12:3; 2 Cor. 3:18; 1 John 3:1-3; 5:1.

(1.) CHRIST IS GOD

It is not therefore a dead dogma but a living gospel that we read in the fact that Jesus was Immanuel, Matt. 1:23, "God manifest in the flesh," 1 Tim. 3:16. With adoring faith we see that Christ from eternity was and is God, John 1:1, 2, the only begotten and coequal Son of the Father, John 1:14; 5:23; 10:30; Phil.

2:6, whose goings forth were from everlasting, Micah 5:2, and whose throne is for ever and ever, Heb. 1:8-12.

Christ is the Almighty, Rev. 1:5-8, Maker of heaven and earth, the Lord of all, who upholds all things, and for whom all things exist, John 1:3-5; Acts 10:36; Col. 1:16, 17; Heb. 1:1-3.

He is the unchangeable One, Heb. 13:8, who knoweth all things, John 21:17.

He is present with every "two or three" gathered in his name, Matt. 18:20, and with every servant engaged upon his business, Matt. 28:20.

(2.) CHRIST IS MAN.

This glorious Son of God,* who is God over all blessed for ever, Rom. 9:5, for redemption's sake, became man, John 1:14; Luke 1:31-35; 2:11; Heb. 2:14-17.

* The forms of expression, "children of," or "son of," in Acts 4:36, Numb. 23:19, 2 Thess. 2:3, Eph. 2:2, 1 Thess. 5:5, etc., are used to describe *what one is essentially*.

Hence the scriptural titles, the "Son of God," the "Son of man," instead of giving reason to question, actually assert, Christ's essential Deity and essential humanity.

He humbled himself to all the limitations of a human life, Luke 2:51; Mark 6:3; Luke 9:58.

He took on him a human body, Heb. 10:5, and was weary, John 4:6, and hungry, Matt. 21:18.

His growth in stature was accompanied by a growth in wisdom and favor with God, that showed a human development of his mind and character, Luke 2:46, 52.

Possessing a human soul, Mark 14:34, he had personal friendships, John 11:5; 13:23; and he, who groaned in spirit and wept with others, John 11:33, 35, in his own great sorrow appealed to men for sympathy, Matt. 26:38-45. His agony of soul, though it could not cause him to falter in subjection to God, yet prostrated him as a man, Luke 22:41-45.

Thus assuming a complete human nature in order to be both high-priest and sin-offering, Heb. 2:17, he was in his person entirely without sin—a sinless man, Luke 1:35; John 8:46; 14:30; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; 1 John 3:5.

He indeed returned to the glory he had with the Father before the world was, John 17:5, yet after he was raised from the dead, Luke 24:39-43; John 20:27, and when he ascended on high, Acts 1:11, he was a man still, the same Jesus.

Having passed through the heavens as our forerunner, Heb. 6:20, he is now the sympathizing Man, Heb. 4:14-16, at the right hand of God as an intercessor, Heb. 9:24; 10:12, on behalf of those whom he is not ashamed to call his brethren, Heb. 2:11, 12.

Finally, when about to give his last message to the churches, he even then revealed himself, as "for evermore" alive from the dead, Rev. 1:13-18; while he is yet to be manifested before all the ransomed church of God, even in the midst of the throne, still bearing the marks of his crucifixion, a Lamb "as it had been slain," Rev. 5:6.

Thus the salvation which is from God is given to men in a Saviour who is both God and man in one person for ever. In his own person he is able to stand for God among men and for

men before God, divinely constituted to be a Mediator, 1 Tim. 2:5; Heb. 12:24, *cf.* Gal. 3:20.

In Him the invisible God became visible and tangible, 1 John 1:1-3; Matt. 11:27, 28; and the sinner is not only drawn by the cords of a man, but also in seeing and knowing Him, sees and knows the Father also, John 14:7-9; for in Him dwelleth the fulness of the Godhead bodily, Col. 2:9.

But in him, on the other hand, God finds the man in whom he can delight, Matt. 3:15-17; Acts 2:22, and worthy to be exalted above every name, Phil. 2:9; and in him, whosoever will may find a second Adam, or head of the race, through whom God can bestow righteousness and life and incorruption in abounding grace, even as through the first Adam we have all been visited with sin and death, Rom. 5:12-20; 1 Cor. 15:22, 45. While the surpassing love and the treasures of wisdom and knowledge which are wrapped in the fathomless marvel of his person, will take the ages of eternity for their unfolding, Eph. 3:19; Col. 2:3; Eph. 2:7.

SALVATION.

3. THE WORK OF CHRIST.

But the climax of the marvel of Christ's incarnation and spotless life was his death. The Son of God became man in order to offer himself a sacrifice for sin, John 1:1-29. He, who knew no sin, voluntarily humbled himself, John 10:17, 18, to take the place of a sinner before God's broken law, Phil. 2:5-8; Gal. 4:4; Mark 15:28. The Prince of glory died in agony and shame upon the cross, Luke 23:46; Heb. 12:2. But beyond his shameful rejection by men, Matt. 27:22-44, and beyond all the torture of his crucifixion, John 19:28, there was in his death a fathomless depth of anguish, Matt. 27:45, 46, to be accounted for only by the judicial act of a righteous God upon a sinner, Isaiah 53:6; Zech. 13:7. It is a revealed fact that the spotless One was made sin, 2 Cor. 5:21; that the Beloved of God was made a curse, Gal. 3:13.

But we need to distinguish (2 Tim. 2:15) between the relation of the death of Christ to the

race, as offering to the world the gift of salvation, and the value of that death to believers, as bestowing redemption, forgiveness and righteousness.

(I.) AS SAVIOUR OF THE WORLD.

The death of Christ has a world-wide relation, John 3 : 14-21 ; 4 : 42 ; 6 : 51 ; Titus 2 : 11. It is written, "Behold the Lamb of God which taketh away the sin of the world," John 1 : 29. As such he not only glorified God by his spotless and unblemished manhood, but also by his death, by which he magnified the law, Isa. 42 : 21, so that the door to God's mercy is justly thrown wide open. In this aspect of the atonement, to use the phrases of one whose expositions of the Word have been greatly blessed to Christians, it was not a question of the persons or of the sins which were to be forgiven, nor of God's counsels of grace, Eph. 1 : 4, 5, for God has a distinct portion in the death of Christ as meeting all his claims—the claims of his nature, his character, and his throne—in a world that has disregarded them and dishonored him. And

thus, as "the Lord's lot," as "God's Lamb," all aside from the fact that men are saved by it, he has glorified God before the universe by this display of his love and righteousness. Thus did he fulfil the types of the Lord's lot and the slain bird, Lev. 16:8, 9, 15; 14:4-7.

He gave up all that he had to buy the field which held the treasure, Matt. 13:44; which "field is the world," Matt. 13:38. He was a "ransom for all," 1 Tim. 2:4-6; "a propitiation* not for our sins only but for the whole world," 1 John 2:2.

Thus, whether men believe it or not, whether men avail themselves of it or not, the great fact is heralded of God to all the world, that there is a mercy-seat, a meeting-place for God and sinful man as such, upon which and before which the blood of a perfect and ample atonement has been sprinkled.

This accounts for the gospel statements that are without limitations, such as that the Just

* Two different Greek words are translated "propitiation." The "propitiation" in Rom. 3:25 is rendered "mercy-seat" in Heb. 9:5; and upon it the "propitiation" or mercy offering of 1 John 2:2, and 4:10, has been sprinkled.

One suffered "for the unjust," 1 Pet. 3 : 18 ; that Christ "died for the ungodly," Rom. 5 : 6 ; that he came into the world "to save sinners," 1 Tim. 1 : 15. There is therefore nothing in God or in the sacrifice to hinder its universal acceptance, 1 Tim. 1 : 15 ; and God's "whosoever" rings at the door of every man's conscience.

(2.) AS UNTO THE BELIEVER.

(A.) REDEMPTION.

This very gospel to the world is God's chosen power to bring men to himself, 1 Pet. 3 : 18. To it every man ought to give the assent of his whole soul, because it is true. He who disbelieves, thereby charges God with falsehood, 1 John 5 : 10 ; and remaining alienated from God abides under condemnation, John 3 : 18, 36. He who believes is at once in Christ Jesus made nigh unto God by the blood of Christ, Eph. 2 : 13. Having taken his place as a sinner before the mercy-seat, in the light that shines there he sees his own sin and the value of the sacrifice as he never could before. Personally confessing that he is one of those who like

sheep have gone astray, he is also constrained to see that he is one of those whose sins have by a priestly act been laid upon Christ, Isaiah 53:6.

The second of the two parables in Matt. 13:44-46, now finds its counterpart to him in Matt. 20:28; Eph. 5:25-27; Titus 2:14. In these passages the purchase is not of a mere privilege—that the Son of Man may seek for treasure, Matt. 13:44, and the Father may seek for worshippers, John 4:23; or that man as such may come to God through a mediator, 1 Tim. 2:4-6—but of the persons of believers, 1 Cor. 6:20; a finished transaction, 1 Pet. 1:18, 19; Rev. 5:9, by which they are redeemed from under the curse and slavery of sin, Gal. 3:13; Rom. 7:14, 23—8:1, and have become his purchased possession, Eph. 1:14, for his exclusive service, Rom. 6:22; 12:1; 1 Cor. 10:31, and especial glory, Isa. 53:12; 2 Thess. 1:10-12; Jude 24. Instructed by these Scriptures the believer comes to know with assurance that he possesses the manifold benefits of the one death of Christ as figured in the varied

aspects of the many offerings given to Israel. He should now apply to himself the family personal pronouns of the epistles, *e. g.* Rom. 4 : 25 ; 5 : 1 ; 1 Cor. 1 : 30 ; 2 : 9-16 ; 15 : 51-54 ; 2 Cor. 5 : 1-9, 18, 21 ; Gal. 2 : 20 ; Eph. 1 : 3-7 ; 2 : 4-10 ; 4 : 30 ; 5 : 2, 8 ; Col. 1 : 12, 13 ; 2 : 6, 7, 10 ; 3 : 1-5 ; Jas. 1 : 18 ; 1 Pet. 2 : 24 ; 1 John 1 : 7, 9 ; 3 : 1-3 ; 4 : 10, 11, 16, 17 ; Rev. 1 : 5, 6.

(B.) FORGIVENESS.

Nothing of all that the believer possesses through the death of Christ should be more clearly discerned than that he now has the forgiveness of sins, Eph. 4 : 32 ; Col. 3 : 13.

As the scapegoat typically took upon its head "all the iniquities of the children of Israel, and all their transgressions in all their sins," as confessed by the high priest, so particularly also has the Lord Jesus assumed upon himself all the sins of those who come unto God by Him. And even as the scapegoat was "let go" into the wilderness never to be seen again ; as it bore away its heavy load "into a land not inhabited"—a land of separation, (margin,) a land

inaccessible (Septuagint)—so Christ also has borne away the believer's iniquities into the realm of God's forgetfulness. His transgressions have been so let go and banished that in God's sight he is entirely separated from all that he has ever been and done, Lev. 16:10, 21, 22; *cf.* Lev. 14:6, 7. Thus wonderfully do even Old Testament types picture out the riches of the grace according to which the believer possesses the forgiveness of sins, Eph. 1:7.

All Scripture combines to set forth in figure and statement its fulness and completeness. "As far as the east is from the west, so far hath he removed our transgressions from us," Psa. 103:12. He has cast our sins behind his back, Isa. 38:17. He has buried them in the depths of the sea, Micah 7:19. Their record is blotted out, Isa. 43:25, and their remission is as absolute as the cancelling of a debt which has been settled by another, Matt. 6:12; Acts 10:43; 13:38, 39.

The scarlet, crimson stains which human chemistry cannot bleach, are, through grace,

washed white in the sight of God, Isa. 1 : 18 ; 1 John 1 : 7 ; Rev. 7 : 14.

And since with God there is not even the remembrance of his sins, every believer may, through the blood of Jesus, draw near ; yes, is bidden of God to come, in the full assurance of a present possession of forgiveness, Heb. 10 : 17-22. He has not to wait for it as a future inheritance ; it is his already, (note the tenses of Eph. 1 : 7 ; 4 : 32 ; Col. 1 : 12-14 ; 3 : 13,) even though he be a babe in Christ, 1 John 2 : 12.

(C.) RIGHTEOUSNESS.

The forgiveness of the gospel is more than deliverance from the penalty of the law. It is "the forgiveness of sins." The gospel, accordingly, goes on to declare that God is righteous in the justification of him that believeth in Jesus, Rom. 1 : 16, 17 ; 3 : 26.

As a sinner he is reckoned to have already so died in the death of Christ for him, Rom. 6 : 3-11 ; 7 : 4, 6, margin ; Gal. 2 : 19, 20 ; Col. 3 : 3 ; 1 Pet. 2 : 24, that in God's sight all that he was and had done is entirely cleared from connec-

tion with him, 2 Cor. 5:14-18; 1 Pet. 4:1, 2; 1 John 3:5.

As redeemed unto God, the believer is now absolutely His, John 17:2, 6, 10; 1 Cor. 6:19, 20; Gal. 1:4; Titus 2:14; so that God can righteously do with him as love may dictate, Eph. 1:3-6, and in unfettered grace exalt him into union with his Son, John 17:21-23; 1 Cor. 1:9, and upon him, as risen from the dead, lavish untold blessings, Eph. 2:4-10; 3:20, 21.

Christ in his death was not the "sin-offering" and the "trespass-offering" only; he was also for the believer all the "sweet-savor offerings," Lev. 1-3; Eph. 5:2—"the offerings for acceptance"*—so that God is justified, in view of the cross, in bestowing righteousness upon him and in accepting him in the acceptableness of Christ, 1 John 4:17; Eph. 5:29, 30; 1 Cor. 12:12, 27; Col. 3:3, 4.

Accordingly, the righteousness which the be-

* The original Hebrew in Lev. 1:3, for "of his own voluntary will," should be rendered, "for his acceptance," and in verse 4 is translated "accepted for him."

liever has before God* is seen to be not by works of the law, but apart from law, Rom. 3:19-21, 28; 4:3-6; 10:3-10; Gal. 2:16, 19, 21; Phil. 3:9; 2 Tim. 1:9; Heb. 11:4; Titus 3:5-7, and not even by the faith of the believer as itself a good work, Rom. 3:24, but by the blood of Christ, Rom. 5:9; Gal. 3:1-14, in the work of redemption, Rom. 3:24; 4:23-25; 5:9, 10, 18, 19; 8:33, 34; 2 Cor. 5:18-21.

It is therefore entirely a righteousness from God, Phil. 3:9; 1 Cor. 1:30; for the unworthy, Rom. 3:24; 4:5, 16; 5:6-10, 15, 16, 21; Gal. 2:21; Titus 3:3-7; by grace, unto all and upon all who believe, Rom. 1:16, 17; 3:22; 5:1; 10:4, 10; Phil. 3:9.

It is moreover justification in a person, and not merely through a plan of redemption. It is "in Christ" that we become the righteousness of God, 2 Cor. 5:21; 1 Cor. 1:30; 1 Cor. 6:11; Acts 13:39;† Gal. 2:17;† Jer. 23:6.

* James speaks of a righteousness by works which Abraham had "before men," and which showed his righteousness by faith to be real, not merely professed, and alive, not dead. James 2:14-26 *cf.* Rom. 4:2.

† The "by him" and "by Christ" are literally "in him" and "in Christ."

The issue under the leading of the Spirit of God, is in the works and fruits of righteousness, Phil. 1:11; Rom. 7:6; 8:4; Gal. 5:23-25; Eph. 5:9; Col. 1:6, 10; 3:5-17; Tit. 2:12-14; 1 John 2:29; 3:7; Rev. 7:14 with 19:8.

But what the believer is, as created after God in the righteousness and holiness of truth, Eph. 4:24;—what he is because Christ, of God, is made unto him righteousness, 1 Cor. 1:30, cannot be fully seen till resurrection, 1 John 3:2.

4. SALVATION BY GRACE.

Plainly, since man is guilty, Rom. 3:19, lost, Luke 19:10, condemned already, John 3:18, and dead in trespasses and sins, Eph. 2:1; Rom. 8:6, 7, there is nothing he can do to earn salvation or commend himself to God. And as plainly, since Christ came into the world to save sinners, 1 Tim. 1:15, and finished the work God gave him to do, John 17:4; 19:30, so that he is able to completely save all who come unto God by him, Heb. 7:25, there is no work the sinner needs to do, no fitness he needs to seek, in order that he may receive salvation.

He has not to win God's love; for God already loves him, as testified in the gift of his Son, John 3:16; 1 John 4:9, 10.

The sinner has not to persuade God to be merciful* and willing to save him; God, already more than willing to save, Ezek. 33:11; 2 Pet. 3:9; 1 Tim. 2:4, has been merciful, and is beseeching him to accept salvation, 2 Cor. 5:20.

No emotions or experiences are to be sought, to make it right for God to save the sinner, Rom. 10:3, 6-8; God has already made it right, through the death of his Son, Rom. 3:19-26. To a perfect offering nothing can be added, Heb. 10:1-18.

The sinner has no money or price of any sort to pay, Isa. 55:1-3, for God has already purchased salvation, that he may make it a free gift, Rom. 5:15-18; 6:23; Eph. 2:8.

* The publican's prayer, Luke 18:13, was literally "God make a propitiation for me a sinner;" and he was justified because he rested, not in anything connected with himself, but in a propitiation which God should make, *cf.* Rom. 3:25. But to now offer this prayer, instead of accepting the reconciliation (Greek, propitiation) God has made, Heb. 2:17, is to ignore the great fact of the Gospel, that Christ has died. See note on propitiation, page 39.

There is in salvation no mixture of grace and works, God doing his part and we doing our part, Rom. 4:4, 5; 11:6. God does all the providing and giving, 2 Tim. 1:9, 10; Titus 3:3-7; the sinner, in order to salvation, can only receive, 1 John 5:11-13.

The believer is, indeed, called to a holy life, 1 Pet. 1:15, 16; Eph. 4:17-24, and has much to do for God because he is saved, Rom. 12:1; 1 Cor. 6:20; 15:10; 2 Cor. 5:14, 15; yet the sinner, as an unbeliever, has nothing to do before accepting Christ, John 6:28, 29; Acts 16:30, 31.

He has not to wait for a favorable opportunity, for God declares that now is the accepted time and the day of salvation, 2 Cor. 6:2; Heb. 3:7, 8. All things are now ready, Luke 14:17.

As simply and really and immediately as one accepts any gift, so simply and really and immediately must the sinner accept the gift of God, Rev. 22:17.

5. SALVATION THROUGH REPENTANCE.

From the testimony already before us, no self-reformation, no protracted agony of soul, no mere sorrowing over sin, nor anything whatever which the sinner works out for himself, need be first experienced, before he can accept salvation as the gift of God. Repentance, therefore, while often accompanied by these and similar experiences, must be something different, wrought in the soul by receiving the facts of the gospel.

Accordingly repentance unto life, Acts 11:18, is, in the Bible, that change of mind,* in which

* The Greek word for repentance, occurring in the New Testament fifty-seven times, is literally an "after-mind." John the Baptist preached to God's ancient people that change of mind necessary to the reception of their promised Messiah, Matt. 3:2, 3. Jesus preached to them that change of mind which should accept him in his humiliation, Matt. 4:17, 23; 5:3, 10. Peter preached to them that change of mind which should accept Him whom they had crucified as both Lord and Christ, Acts 2:36-38. In each case repentance was coming into an after-mind.

Another word, occurring only five times in the Greek New Testament, is translated in our version "repent," which strictly means an "after-sorrow," and which may be simply "regret," as in 2 Cor. 7:8; or maybe "remorse," as in Matt. 27:3, a sorrow of the world which worked death, *cf.* 2 Cor. 7:10. But

one, instructed by the gospel, acknowledges the truth, 2 Tim. 2:25, concerning himself, Isa. 6:5; Job 42:5, 6; Matt. 12:41, and concerning God, Acts 17:23-25, 29, 30; so that, forsaking his own ways and giving up his own thoughts, Isa. 55:7-9; 2 Kings 5:11-14, he comes to God through Christ, and believes the gospel, Acts 20:21; Mark 1:14, 15; Luke 24:46, 47.

A man repents when, instead of justifying himself, Luke 16:15, he turns and confesses his sins, Luke 18:9-11, *cf.* Luke 7:29 and Psa. 51:3, 4; and instead of esteeming them lightly, is convinced of their exceeding sinfulness, Rom. 7:7-13; and instead of making excuses, listens to God's invitations, Luke 14:16-24; and instead of doubting God's love, believes it, 1 John 4:16; and instead of rejecting God's gift, accepts it, 1 John 5:9-12.

A man repents when he turns from resting upon anything in himself, because he sees noth-

this "after-sorrow," as in Matt. 21:29, 32, may also result in the "repentance unto salvation" that does not need to be changed, 2 Cor. 7:10.

ing there upon which he can rest, and begins to rest entirely upon Christ, Luke 5:32; 1 Cor. 3:11; when, instead of bringing anything he has done as an offering to God, he finds he has done nothing worthy to be offered, and brings only what Christ has done, Gen. 4:2-7, *cf.* Heb. 11:4; Gen. 22:8; John 1:29; Heb. 10:8-10, 18, 26,* when he suffers himself to be brought home to God through the Shepherd's work, through the gospel that has sought him out in his sins, and through the fact that in the Father's house there is bread enough and to spare, Luke 15. See particularly verses 7, 10, 17.

It is therefore the goodness of God that leads to repentance, Rom. 2:4; and repentance unto life is turning to God in Christ, from self and sin, "to serve† the living and true God, and to

* The Greek in Heb. 10:18, 26 for "no more" offering, "no more" sacrifice, has the force of "no different," "no additional" offering or sacrifice.

† While therefore reformation is not repentance, true repentance will always manifest itself in a life of service and devotion to God, Matt. 3:8; Acts 26:20.

It must further be remembered that repentance has been here set forth only as related to the sinner's conversion. The believer, in his advancing knowledge of the will of God, will

wait for his Son from heaven," Acts 26:20; 1 Thess. 1:9, 10.

Accordingly the message which declares the fulness of the work of Christ for sinners demands an immediate repentance, to the acceptance of the gospel, Mark 1:14, 15; Luke 24:47; Acts 17:30.

6. SALVATION THROUGH FAITH.

(I.) REPENTANCE AND FAITH.

Repentance unto life, as thus set forth from the Scriptures, plainly involves faith; and faith equally involves repentance. They are not two separable acts of the soul, but so blended, that faith is the very heart of repentance. Repentance describes the turning from self as well as the turning to God; faith brings before the mind especially the coming to God. Repentance is the change of a man's mind from the conviction and life which he holds by nature, to the convictions and life wrought by the gospel. Faith is his simple and hearty reception be led again and again to repentance, which will also show itself in a changed life, 2 Cor. 7:8-11.

of the truth, the reliance upon Christ to which the gospel has brought him.

(2.) FAITH IN GENERAL—SAVING FAITH.

Accordingly, in the Bible, faith in general is defined as "the assurance of things hoped for, the conviction of things not seen," Heb. 11:1, Greek. In its simplest form it is belief in the testimony of another, 1 John 5:9, and comes by hearing, Gal. 3:2; Rom. 10:17; Isa. 55:3. It is taking God at his word, Rom. 4:20, 21.

The faith, therefore, that saves, Acts 16:30, 31, is no arbitrary requirement of God, to be first fulfilled as a condition, entitling one to receive eternal life, but is itself the very act of receiving the salvation God has provided and given, Eph. 2:8. It is the single act of taking one's place behind the blood of the passover lamb, which, though sprinkled upon the doorposts and lintel, can be no protection to those who remain outside its shelter, Exod. 12. It is simply listening to the message of the gospel, which, however true and widely proclaimed, cannot produce any effect except it be heard, Isa.

55:1-3; Matt. 13:9, 12-16. It is only receiving the light, which, however clearly it shines from the uplifted Christ, cannot enlighten nor heal one who keeps his eyes shut and face turned away, Numb. 21:8, 9; John 3:14, 18-21; 12:32, 33, 35, 36, 46-48. It is really drinking in the water of life, which, however freely it flows, can no otherwise quench the thirst, Isa. 55:1; John 4:14; 6:35; 7:37; Rev. 22:17. It is merely taking in the seed which, however vital, cannot spring up into life except it be honestly received into the heart. Luke 8:5-15; John 6:63; 1 Pet. 1:23.

Thus salvation which is entirely by grace must be by faith, Rom. 4:16; Eph. 2:5, 8; and the faith essential to salvation, Luke 7:50; 8:48, 50; John 6:28, 29; Rom. 3:21-26; 5:1; 10:9, 10, instead of being an arbitrary requirement, is, in the nature of things, necessary, just as a gift can be accepted only through believing the testimony of the giver when he declares that he gives it, 1 John 5:9-10.

(3.) THE TESTIMONY TO BE BELIEVED.

The attention of the sinner must therefore be directed, not to his own faith, or to any process of his own mind, but to the testimony of God* by which salvation is given.

God has declared man's need and sin and danger in unmistakable terms. The very record that testifies man's utter ruin, has declared that there is salvation for him from God. God has revealed his love in the gift of his Son. He has made him to be an offering for sin. Seated now in righteousness upon a throne of mercy, he declares the way entirely open, and invites the weary and sin-laden to come to him through the Mediator he has provided. He proclaims pardon for the unworthy through the death of his Son. He declares that every one who comes to him, through the sacrifice of the Lamb he has himself provided, is for ever redeemed, for-

* To set forth this testimony in its various parts, separately and at length, has been the endeavor in the preceding pages. To them the reader is directed, in the testimony as summed up in this and in the following section, for the Scripture references to every sentence without one.

given, and justified. He declares that every one who believes this testimony, is at once in possession of salvation. Behind every one of these statements is the character of God who cannot lie, Rom. 3:4; Titus 1:1-3; Heb. 6:16-18.

(4.) THE DECISIVE QUESTION.

Therefore the whole question now at issue between God and the sinner, upon which his possession of salvation hinges, is the hearty acceptance of these declarations as true, John 3:18; Mark 16:15, 16.

Will he confess himself a sinner, lost and undone? Will he open his eyes to the fact, that God loves him and has salvation for him? Will he bow to the revelation that God, in the death of Christ, has done everything requisite in order to bestow salvation? Will he accept it as a reality, that God has given him His Son and eternal life in Him, and be at peace with God? Will he see Jesus to be his Saviour? and will he, as reconciled to God, seeing that Jesus, His own self, bore his sins in His own body on the tree,

with his whole soul bow to Christ as his Lord, who has redeemed him unto Himself, and to whom his whole heart and life and service must belong?

At every step the single question is, will the sinner take God at his word?

If he receives the testimony, in believing, Rom. 15:13, he enters into possession of salvation and of all the blessings which flow from Christ's death, John 3:16, 36; 5:24; 20:31; Eph. 1:3-7; 1 John 5:1, 5, 12, and yet, in it all, has simply set to his seal that God is true, John 3:31-33.

(5.) WHAT UNBELIEF INVOLVES.

If he rejects the testimony, he does nothing less than make God a liar, 1 John 5:10. In setting aside God's words, Zech. 7:12; Acts. 26:28, he denies his own sin and need, John 8:40-45; Luke 18:11, 12, denies that Christ and his death have any personal relation to him, Acts 13:45, 46, and denies that there is any gift of salvation for him.

Shutting his eyes to the testimony that there

is none other name under heaven, given among men, whereby he must be saved, Acts 4:12, that other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. 3:11, that if righteousness come by the law, Christ died in vain, Gal. 2:21, that without shedding of blood there is no remission of sins, Heb. 9:22, that no man cometh unto the Father if not by Christ, John 14:6; 1 Tim. 2:5, that into heaven shall in no wise enter any whose names are not written in the Lamb's book of life, Rev. 21:27, he refuses to recognize Christ as his Saviour and his Lord, John 1:11; Luke 20:14, 15, rebels against His word and authority, Luke 19:14, and persists in obdurate alienation from God and enmity toward Him, John 5:40; Eph. 4:17-19, and further makes God a liar by still hoping to be happy.

Resisting all the messages of the Holy Spirit, he does despite to His grace; and unmoved by the love of God, which at such inestimable cost has sought to win him from his sin and bring him to Himself, he tramples upon the Son of God and puts him to an open shame, Heb. 6:6; 10:29.

Surely, as the Scripture itself declares, nothing but the folly and madness, Gal. 3:1, which suffers itself to be duped and blinded by Satan, 2 Cor. 4:2-4, nothing but ineradicable hatred to God, John 7:7; 15:18, 19, 22-25, could persist in such a course; and he who does so must abide under the wrath of God, John 3:36.

7. THE WORK OF THE HOLY SPIRIT IN REGENERATION.

God the Holy Spirit, Acts 5:3, 4; Matt. 28:19; 2 Cor. 13:14; 1 Cor. 2:10, 11; 3:16, the author of the Scriptures, 1 Cor. 2:13, 14; Acts 1:16; 28:25; Heb. 3:7; 9:7, 8; 10:15; 1 Pet. 1:10-12; 2 Pet. 1:21, is, at every step, the author also of salvation, John 3:5; 7:37-39; 15:26; 16:7-15; 14:16, 17, 26; 1 Cor. 12:3; 2 Cor. 3:18; Rom. 8:11.

Himself unseen, He is behind every declaration of the gospel, energizing and vitalizing the Word, John 6:63; Acts 2:4; 4:31; 1 Peter 1:12, 22.

He designedly remains invisible, that Christ alone may be held up before the unbeliever and

revealed in the believer, John 14:17; 15:26; 16:13-15; Rom. 5:5; 1 Cor. 12:3-11; 1 John 4:13.

The testimony of the necessity of the new birth is used in the Scripture, not to turn the eye from the work of Christ to any working of the Spirit within the heart, but to take from every man the last vestige of a hope that he may be saved through any goodness or self-development of his own, John 3:1-8; *cf.* Rom. 8:5-9.

The sinner is, by Christ himself, turned from the process of the new birth and directed to look at the cross, John 3:9-15; 12:32, 33.

In being born anew he has consciously to do, not with the Spirit himself, but with the words of the Spirit by whom he is begotten, John 6:63; 1 Pet. 1:23; Jas. 1:18; 2 Pet. 1:4. Thus the word itself, which the Spirit uses, is a helper in the new birth, John 3:5, the water of the Word, Psal. 119:9; John 13:6-10; 15:3; Eph. 5:25-27; Titus 3:5, the water of life, Isa. 55:1-3, 10, 11; John 4:10-14, which is the word of life, John 5:24; 20:31; Acts 10:22, 43; 11:14; 2 Tim. 3:15. And he who sets aside the testi-

mony of the Word, therein rejects Christ and resists the Holy Spirit, Gen. 6:3; Acts 7:51.

Even as in the material creation the Spirit brooded over chaos, and life was created by the Word that spoke light, Gen. 1:1-3, 11, 24, 27; Job 33:4; John 1:3-5; 12:46-50; 2 Cor. 4:6; so the Spirit has come into and is brooding over a ruined world, energizing the words which give light and life; and he who believes is made alive from the death in trespasses and sins, Rom. 6:4-13; 8:2; Eph. 2:5, is a new creation, a new creature, Gal. 6:15; 2 Cor. 5:17; Eph. 2:10; 4:24; Col. 3:10, and has been born again, or from above, John 3:3; 1 Pet. 1:23; Jas. 1:18.

Thus as the grape-vine, John 15:1, natural bread, John 6:32-35, etc., are figures of which Christ is the reality, so the new birth is no figure of speech, but a divine reality, of which the natural birth is the figure. This is evident from the minute detail concerning the new birth. 1. There is a begetting, *cf.* Matt. 1:2; Luke 1:35; John 1:13; 3:3, etc. 2. There are children "begotten," Greek "tekna," Scotch

“bairns,” literally “born ones,” see Rom. 8 : 16, and the argument founded upon the fact in verse 17. 3. There is, in 1 John 2 : 29–3 : 3, a distinct statement, that in order to truly call us “born ones” or children, he “begat us out from” himself. 4. Accordingly, and as matter of fact, there is no warrant for the word “adoption,” as used in the English version. Wherever found, there is no thought of transfer, and the Greek word for it should be rendered “sonship.” By birth we are put into the position of heirs, Rom. 8 : 15, 23 ; 9 : 4 ; Gal. 4 : 5 ; Eph. 1 : 5. 5. There is a seed used to communicate life, 1 Pet. 1 : 23. 6. Through its reception one becomes a partaker of the divine nature, 2 Pet. 1 : 4. 7. God’s children are always born “babes” and expected to grow and reach maturity, 1 Pet. 2 : 2 ; Heb. 5 : 11–14. Certainly Christ did not come to reveal a figure of speech, John 1 : 18 ; and, as really as the child Jesus was conceived by the power of the Holy Spirit, so really is the believer born of the Spirit of God, *cf.* Luke 1 : 28–38 and John 3.

While the believer is, by spiritual birth, made in reality a partaker of the divine nature, 2 Pet.

1:4; 1 Cor. 12:13; Gal. 3:26, the testimony further is explicit, that this does not transform or remove the carnal nature which he has by human birth: but that the two, existing together in him, John 3:6, are radically opposed the one to the other, Rom. 7:14-25; 8:5-7; Gal. 5:16-25; 6:7, 8. The believer accordingly is called practically to identify himself with his new nature, by submitting himself in every part of his experience and action to the direction of the Holy Spirit, Rom. 7:4-6; 8:2-17; Gal. 2:19, 20; 5:25; Eph. 4:22-24, 30; Phil. 3:3; Col. 3:1-17.

The whole testimony, therefore, concerning the work of the Holy Spirit forbids one who would become a child of God, to expect to change his own heart, and shuts him up to repentance toward God and faith toward the Lord Jesus Christ; and it is equally positive in declaring that every one who has received Christ, has been born of God, John 1:12, 13.

8. HOW ONE MAY KNOW HE IS SAVED.

God calls upon the believer to know that he

has passed from death unto life, John 5:24 ;
1 John 5:13.

The source of this knowledge is twofold ;
from the fruit of the Spirit in himself, and from
the testimony of God.

(1.) BY THE FRUIT OF THE SPIRIT.

The fruit of the Spirit in the life and experience of the believer, proceeding as it must from the Spirit's presentation and revelation of Christ, John 14:16-27 ; 16:13-15 ; Rom. 5:5 ; 8:15 ; 2 Cor. 3:18 ; is not to be sought by looking away from Christ, to search one's own heart ; and yet he who is consciously occupied with Christ is conscious also of spiritual experiences, such as righteousness, Rom. 14:17 ; 1 John 2:29 ; 3:5-10 ; love, joy, peace, and kindred graces, Gal. 5:22, 23 ; Rom. 15:13 ; obedience to his commands, John 14:15 ; 1 Pet. 1:2, 22 ; 1 John 2:3-5 ; 3:18-24 ; love for the brethren, 1 John 3:14, 19-23 ; 5:1, 2 ; the preciousness of Christ, 1 Pet. 2:6, 7 ; the seven-fold products of faith, 2 Pet. 1:5-11 ; and the manifold characteristics of the new man, Eph. 5 1-21 ; Col. 2:6, 7 ; 3:1-17.

Such an experience of Christ, which can be wrought only by the Holy Spirit in one who walks in him, assures the heart of the believer before God ; and the more fully he enters into this experience, the more conscious will he be of his filial relation to God.

(2.) FROM THE TESTIMONY OF GOD.

God would not have the believer rely solely, or even mainly, upon experience as the source of assurance. Many children of God are either in legal bondage, or distressed with doubts, because too much occupied with their "evidences," instead of looking at Christ, 2 Cor. 3 : 18.

Because of the fluctuations of emotion and experience, and because the heart is deceitful above all things, and incurably wicked, in searching only himself, one may often be deceived, and either be puffed up with false satisfaction in himself, or brought into darkness and uncertainty, Jer. 17 : 9 ; Rom. 7 : 11. On the other hand, Christ is the truth as well as the way and the life, John 14 : 6 ; 1 John 5 : 19, 20. And it is not the Spirit's work in us, but Christ's work

for us, which is the only ground of the believer's acceptance with God, and so must be the great source of his personal assurance of salvation.

The very Scriptures which bring one the testimony to his own sin and the work of Christ, also declare that he who believes is saved, Luke 7:48, 50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; Tit. 3:5; 2 Tim. 1:9.

He who believes that Christ died for his sins, 1 Pet. 3:18, has the same word for it that he is passed from death unto life, John 3:16, 36; 5:24.

He who believes the record that God has given him His Son, has the same record upon which to believe that Christ and eternal life are his, 1 John 5:9-13.

He who believes in Christ as having wrought complete redemption through His blood, has the testimony of God that this redemption is his, even the forgiveness of sins, and that he is not his own because bought with a price, Eph, 1:6, 7; Col. 1:13, 14; 1 Pet. 1:18, 19; 1 Cor. 6:19, 20; Tit. 2:14.

He who believes that the sacrifice is perfect,

has the word of God that Christ has made his peace, that he is now brought nigh to God, and that he is completely justified, Eph. 2 : 13-22 ; Col. 1 : 20-22 ; Rom. 5 : 1 ; 1 Cor. 6 : 11 ; 2 Cor. 5 : 21 ; and possessing the remission of sins, has boldness, by the blood of Jesus, to draw near to God in the full assurance of faith, Hebrews 10 : 12-22.

But the word of God certifies the believer of his salvation by more than its testimony to the completeness of the work of Christ for us. It also bears definite testimony that all who believe on him have been born of God. As, in human birth, both the time and the parentage are known upon testimony and not by consciousness, nor memory, nor even by family traits and affections ; so, even when one can fix upon no definite time when he was born, and can remember no marked experience which he would call regeneration, can the believer upon God's testimony be perfectly sure of spiritual birth, John 1 : 12, 13 ; 3 : 16, 36 ; 5 : 24 ; 1 Cor. 2 : 9-14 ; 1 Pet. 1 : 23.

Moreover, it is the will of God that the believer should know that he has eternal life, 1 John

5:9-13; and the heart of the Father, not willing that his child should walk in darkness, John 8:12; 12:46, longs to have him possess the joy and strength which the assurance of salvation would give.

9. WHAT BELIEVERS ARE AND HAVE, THE LIFE TO WHICH THEY ARE CALLED, AND THE HOPE SET BEFORE THEM.

Wonderful as the testimony already considered is, the love of Christ passes knowledge, and an endless learning will be necessary in order to know all that the believer is and has in Christ. And while secret things belong unto the Lord our God, Deut. 29:29, the things that are revealed belong to us, and we are called to apprehend that for which we have been apprehended in Christ Jesus, Phil. 3:8-14.

(1.) WHAT BELIEVERS ARE.

We are children of God through faith in Jesus Christ, Gal. 3:26; 1 John 3:1, 2. We are quickened with Christ, and in him are risen and seated in heavenly places, Eph. 2:4-9. Our citizenship is in heaven, Eph. 2:19, 20; Phil.

3:20, Greek; Heb. 11:13-16; and we are the family of God, Ephes. 2:19; 3:14, 15; Heb. 12:23, the brethren of the Lord Jesus Christ, Heb. 2:10-12, 17, sons of God and joint-heirs with Christ, Gal. 4:1-7; Rom. 8:14-17. As the Father has loved the Son, so he loves us, John 15:9; 17:23-26. We are a chosen generation, a royal priesthood, a holy nation, God's purchased people, 1 Pet. 2:9, 10, the espoused Bride of Christ, 2 Cor. 11:2; Ephes. 5:25-27; Rev. 19:7-9, and members in particular of his body, 1 Cor. 12:12, 13; Eph. 1:22, 23; 4:15, 16; 5:30; Col. 1:18, 24; 2:19.

Even as Christ is, so are we in this world, 1 John 4:17. He is the Lamb of God, John 1:36; we are the sheep of his pasture, the followers of the Lamb, Psalm 23; 79:13; John 10:4, 27, 28; Rev. 14:4.

He is the First-born of every creature, from among many brethren, and from the dead, Col. 1:15, 18; Rom. 8:29; we are the church of the first-born, Heb. 12:23. (In the Greek, "first-born" is in the plural.)

He is the Beloved Son, Matt. 3:17; 17:5;

Eph. 1:6; we in him are the beloved of God, his children, Rom. 1:7; Col. 3:12; 1 John 3:1.

He is the Holy One of God, Psalms 16:10; in him we are holy, Col. 3:12; Hebrews 3:1.

He is the foundation-stone, Isaiah 28:16; 1 Corinthians 3:11; we are living stones built upon him, and of whom he is the crown and topstone, Eph. 2:20; 1 Peter 2:4-7.

He is the vine, we are the branches, John 15.

He is the Word of God, John 1:1, 2, 14; Revelation 19:13; we are words of God, Acts 6:7; 12:24; 2 Corinthians 3:2, 3.

He is the King of kings, John 18:37; 1 Timothy 6:13-16; Revelation 17:14; 19:16, and the great High-priest, Hebrews 4:14; 8:1; we are kings and priests unto God, 1 Peter 2:9; Revelation 1:6; not only witnessing a good confession, but also interceding for the world, and bringing Christ to those who are ruined.

He is the light of the world, John 8:12; we in him are light and the children of light, Matthew 5:14; Eph. 5:8; 1 Thess. 5:4-8.

He was the Servant of God, Matt. 20:26-28; John 13:4-10; Phil. 2:7; we are servants of God, Rom. 6:22; Jas. 1:1.

He was sent of the Father; we are sent of Christ, John 17:18; 20:21.

(2.) WHAT BELIEVERS HAVE.

In Christ Jesus, as before shown, we have eternal life, acceptance in the Beloved, redemption through his blood, and the forgiveness of sins according to the riches of the grace of God; and so of him Christ is made unto us wisdom, even righteousness, sanctification, and resurrection.* Though "all things" are thus now the possession of the believer, grace and peace are multiplied to us in the measure of our experimental knowledge of what we have, 1 Cor. 3:21-23; 2 Pet. 1:1-4; Phil. 3:8-10. In Christ we have the Father's care, Matt. 6:25-34; Luke

* The questions of the Greek philosophy, unanswerable by human wisdom—How shall a man be just with God, pure in heart, and delivered from the ruin which sin has wrought in the body itself?—are all answered in Christ. The redemption spoken of in 1 Cor. 1:30 is therefore, from the argument of the passage, resurrection, the redemption of the body, Rom. 8:23; Eph. 1:14.

12:6, 7; 1 Pet. 5:7, and nurture, John 15:1, 2; Psalms 107; 1 Cor. 11:32; Heb. 12:3-13; heavenly food, 1 Pet. 2:2; Heb. 5:11-14, *cf.* John 16:12, 25; Exod. 12:8-11, 14, *cf.* 1 Cor. 5:7, 8, and John 6:53-58; Isa. 55:1-3, and John 6:30-35; Exod. 16:12-22; Deut. 8:1-9; Psalms 81:13, 16; 119:103; Ezek. 3:3, *cf.* Rev. 10:9, 10, and Numb. 21:4-6; Job. 23:12; Jer. 15:16, the supply of every earthly need, Psalms 84:11; 103:1-5; Matt. 6:32, 33; Phil. 4:19; the Shepherd's watchfulness, Psalms 23; John 10:1-29, wisdom, Prov. 2:1-11; Jas. 1:5; 2 Tim. 1:7, guidance, Psalms 32:8; Prov. 3:5, 6; John 16:13; Rom. 8:14, power, Acts 1:8; Ephes. 3:16; 6:10; Col. 1:11; 2 Tim. 1:7, and victory over the world, Rom. 8:37; 1 John 5:4, 5.

Thus it is ours experimentally to search out the unsearchable riches of Christ, Eph. 3:8; to know the love of Christ, which passes knowledge, Eph. 3:19; in our hearts to understand and be kept by the peace of God, which passeth all understanding, John 14:27; Phil. 4:7; to speak from experience the joy that is unspeakable and full of glory, John 15:9-11; 1 Pet. 1:8;

and be filled with all the fulness of God, Eph. 1:23; 3:19; Col. 2:9, 10.

(3.) THE BELIEVER'S LIFE.

In view of what we are and have and hope for in Christ, what manner of persons ought we to be in all holiness of life and godliness, 2 Pet. 3:11.

We are bidden to consider Jesus, Heb. 3:1; to walk in him, Col. 2:6, 7, and in his steps, 1 Pet. 2:21-25; 1 John 2:6; to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. 1:10; and to walk worthy of the calling wherewith we are called, Eph. 4:1-3.

Entering into the manhood that is after God's own heart, (see page 11,) it is his will that we should appropriate the family personal pronouns, (see page 41 and the epistles themselves,) and be persuaded by the frequent "wherefore" and "therefore" which leads from the teaching to the arguments and exhortations by which the Holy Spirit beseeches us in Christ, Rom. 6:12, 13; 7:4; 8:1, 12; 13:11-14; 14:12, 13, 18,

19; 15:7; 1 Cor. 5:6-8; 6:20; 15:58; 2 Cor. 5:5-11; Gal. 5:1; Eph. 2:11-13; 5:1, 2; Phil. 2:12; 3:20—4:1; Col. 2:13-20; 3:3-5, etc.

God is glorified in our lives according as we bear much fruit, John 15:8, 16. See fruit of the Spirit, page 65.

Thus we are called to be the obedient children of God, John 14:15; 15:14; Rom. 6:16-18; 2 Cor. 10:5; 1 Pet. 1:13, 14, entirely consecrated to him and to his service, Rom. 12:1, 2; 2 Cor. 5:14-17; Gal. 2:20, because bought with the precious blood of Christ, 1 Cor. 6:19, 20; 7:23; 1 Pet. 1:18, 19, and indwelt by his Spirit, Rom. 8:11; 1 Cor. 3:16; 2 Cor. 6:16.

We are called to live by his word, Psalm 119:105; Matt. 4:4, studying it, Psa. 1:2; 119:24, 97-100; 2 Tim. 3:14-17; Col. 3:16, and teaching it, Deut. 6:6-9; Matt. 13:52; 2 Tim. 4:1, 2, ourselves taught and led by the Holy Spirit, John 16:13; Rom. 8:14; 1 Cor. 2:1-4.

We are called to be separate from the world, John 17:15, 16; 2 Tim. 2:3, 4, from its aims, Matt. 6:32, 33, from its eagerness after pleasure,

2 Tim. 3:4, and wealth, 1 Tim. 6:7-12; Heb. 13:5, from its lusts, Titus 2:12; 1 John 2:15, 16, from its glorying, Jer. 9:23, 24; 1 Cor. 1:29, 31, from its affections, 1 John 2:15, from its principles and maxims, Col. 2:8, and its associations, 2 Cor. 6:14-17, while we lovingly seek the salvation of those under its sway, Luke 15:1-24; 1 Cor. 5:9, 10; 9:18, 22; Romans 9:1-3; 10:1; Jude 22, 23.

We are called to love those who are Christ's, John 13; 34, 35; 15:12-14, confessing him by being united to those that are his, Rom. 12:3-16; 14:7; 15:1-7; 1 Cor. 11:24; Eph. 4:2-16, and not forsaking the assembling of ourselves together as the manner of some is, Psa. 84:1-4, 10; Heb. 10:25; Jude 4, 8, 19.

We are called to follow Christ both as Master and Leader, Matt. 11:29; Mark 2:14; Heb. 12:2, letting him rule our lives, Rom. 12:17-21; 13:7, 8; 2 Cor. 8:21; Phil. 2:15, 16; 1 Thess. 2:12; 1 Pet. 2:11-21; 4:1-5, living for him at home, Luke 8:39, and in little things, 1 Cor. 10:31, speaking for him, Psa. 40:10; Acts 1:8; 4:20; 2 Cor. 5:11, 13; laboring for

souls, 1 Cor. 9:16, 19, 22, watching our influence, Rom. 14:15; 1 Cor. 8:13, and walking circumspectly toward them that are without, Eph. 5:15; Col. 4:5; 1 Thess. 4:12.

We are to be pure in heart, 2 Tim. 2:19-22; Phil. 4:8, 9; 1 Pet. 2:11, active, 2 Cor. 9:6-8; Eph. 2:10; Titus 2:14, humble, Phil. 2:3, forbearing, Eph. 4:2; Phil. 2:14; Col. 3:12, 13; 1 Thess. 5:15, loving, 1 Cor. 13; 1 Thess. 3:12; 1 John 4:16, prayerful, Rom. 12:12; Eph. 6:18; Phil. 4:6; 1 Thess. 5:17, to grow in grace, Eph. 4:15; Phil. 3:12-14; 2 Thess. 1:3; 1 Pet. 2:2; 2 Pet. 3:18, and to live relying upon God's promises, 2 Tim. 1:12; Heb. 10:35-39, with our hearts in heaven, Col. 3:1-5; Heb. 11:13-16, waiting and looking for God's Son, Phil. 3:20; 1 Thess. 1:9, 10; Titus 2:13, who will bring for every faithful child of God His own praise, 1 Cor. 4:1-5, and reward, Rev. 22:12, a crown of life, Jas. 1:12, of righteousness, 2 Tim. 4:8, and of rejoicing, 1 Thess. 2:19.

(4.) THE BELIEVER'S HOPE.

Holy and blessed as such a life is, precious and wonderful as the relations and possessions

of the believer are, all is but the earnest of that which is to come.

Though we have eternal life now, we also wait for its fulness, John 17:3; *cf.* 1 John 3:2; Titus 1:2; 3:4-7.

Possessing the salvation of our souls, we are heirs of the salvation yet to be revealed, 1 Pet. 1:5.

In the midst of suffering and service now, there is awaiting us both rest, 2 Thess. 1:7; Heb. 4:9, and reward, Dan. 12:3; Matt. 5:19; 6:19, 20; 10:32, 40-42; 16:27; John 12:26; 1 Cor. 3:8-14; 4:5; 15:41; 2 Cor. 5:9, 10; Rev. 14:13, and still more glorious service, Rev. 7:15; 22:3.

To depart and be with Christ is far better than our present joy, Phil. 1:21-24, but our hope is resurrection, Acts 2:26; 23:6; 24:14, 15; Rom. 8:23-25; 1 Cor. 15:23, 50-54; 2 Cor. 5:1-8; 1 Thess. 4:13-17; 1 Pet. 1:3.

The Lord Jesus is himself our hope, Eph. 4:4; 1 Tim. 1:1, and we shall be like him when we see him, Rom. 8:11, 29, 30; Phil. 3:20, 21; 1 John 3:1-3.

Then shall be the manifestation of our sonship, Rom. 8:19; 2 Cor. 5:9-11; Col. 3:4, and we shall be presented blameless and faultless unto himself and before the Father, Eph. 5:25-27; 1 Thess. 5:23; Jude 24.

The marriage of the Lamb will come, and "all glorious," her clothing of wrought gold, Ps. 45:13-15, his Bride shall sit down with him at the feast, Matt. 22:1-14; 25:1-13; 26:29, *cf.* 1 Cor. 11:26; 2 Cor. 11:2; Eph. 5:25-27; Rev. 19:7-9.

There is thus for us, kept by the power of God, an inheritance that is incorruptible, 1 Pet 1:4; Eph. 2:7, a fadeless crown, 2 Tim. 4:8; 1 Pet. 5:4, a seat upon the throne with Christ, 2 Tim. 2:12; 2 Pet. 1:11; Rev. 3:21; 20:4, and an endless fellowship with him in glory, John 17:22-24; Rom. 5:2; 8:16-18; 1 Cor. 15:43; 2 Cor. 4:17; Col. 3:4; 1 Thess. 2:12; 2 Thess. 1:10; 2:14; Heb. 2:10; 1 Pet. 1:7, 8; 5:1; 2 Pet. 1:3.

Utterly beyond our present conception as all this is, it is revealed and is therefore no uncertainty, 1 Cor. 2:9, 10, being based upon the immu-

table counsel and inviolable oath of God, Heb. 6:13-18; Eph. 1:3-14. For every one who has fled for refuge to lay hold upon the hope set before us in the Gospel, it is "sure and steadfast, an anchor to the soul, entering into that within the veil," whither the Forerunner, even Jesus our High Priest, has for us entered. Heb. 6:18-20.

FINALLY.

May the God of our Lord Jesus Christ, the Father of glory, give unto all who have believed a spirit of wisdom and revelation in the knowledge of him, the eyes of our hearts being enlightened that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. 1:15-18. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen Eph. 3:14-21.

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